

strengthen his heart by his prayer. O how hard it is to preach when there is no praying! and how easy and sweet it is to speak for Christ when there is a spirit of prayer among Christians. If your minister's labors are not blessed, will you not ask if it may not be because you will not pray for him? Will you not try it a few weeks? Begin to-day. Speak to the Lord of him every day, and especially go to church next Sabbath right from your closet, where you have been pleading with the Lord for your minister. Ask the Lord to make him holy; keep him humble; open his eyes to the needs of his flock; and let the rest of the congregation, need. O how much better your minister will preach! And you will love him more; and his sermons will do you more good. You will feel, too, if souls are converted, that you had a hand in it. Even if your minister is an ordinary man this is the way to improve him, and to make yourselves satisfied with him. If many discourses would talk less about their minister, and pray more for him, they would have better sermons and less reason to talk. Now, brother, will you pray more for your minister? Will you my sister? If you do, the result is certain. May the Spirit incline you.

A DISCIPLE.

From the Newbury Journal.

A WORD FITLY SPOKEN.

Mr. W.—, a plain worthy citizen of this county, having a son in one of the principal towns in Virginia, went about two years ago, to pay him a visit. He found him an inmate of the house of one of the first physicians in the place, in affluent circumstances, and living in genteel style. In this family Mr. W. was warmly received and entertained, with all the characteristic hospitality of the South. Upon first entering the parlor, Mr. W. observed the sideboard loaded with decanters and glasses, and as the various members of the family entered, they appeared to be in the habit of helping themselves to whatever they fancied, and Mr. W. was always replenished with wine, and the guest was, of course, always urged to drink with the rest, which from his habits of strict temperance, he felt constrained to decline. On the last day that he spent with this kind family, after frequently declining at dinner to take a glass of wine, which was said to be excellent of its kind, a servant was sent to the cellar; and brought a bottle of champagne. The host having drawn the cork and poured out a glass for each, Mr. W. was again urged to participate, but as resolutely declined.

Near the close of the dinner, Mr. W. expressed in a pleasant manner, the deep sense of obligation he felt for the kind and hospitable treatment he had received in this family, and added, that as he had been obliged so frequently to decline one article of their entertainment, he felt bound to give a reason for his conduct which he should do in this plain way, and had no doubt it would be received with all kindness.

And, continued Mr. W., notwithstanding all the pleasure I have enjoyed in this kind family, I shall return home with a heavy heart. I shall go trembling for my own son. Till I came here, I supposed he was as temperate as myself. But now I find he is in the habit of drinking more or less wine every day. And I cannot but apprehend the worst consequences. And said he, addressing his kind host, "what if I were to promise you, that if you would let me be present at the table, with my son, should become drunkards, in consequence of this practice in your family, could you ever forgive yourself?"

The appeal was received in kindness, and Mr. W. bid him adieu.

Last summer I again visited his son, and was kindly entertained in the same family, with all their former hospitality, except that there was no wine or other liquors on the sideboard or dinner table. Mr. W. had noticed the change, but no remark was made on the one side or the other, till the last day of his visit. Then as they were sitting at dinner the lady of the house remarked to Mr. W., "Sir, you have doubtless observed the change in our habits; it is the result of your parting warning. The day after you left, by unanimous consent, we banished the bottles, and they have never been restored."

A word fitly spoken is like apples of gold in pictures of silver.—Solomon.

BIBLE ANECDOTE.

The following was related at the late anniversary in London, by Rev. Dr. Cox.

"A circumstance was lately brought to my knowledge, by a person from the East Indies, which tends to illustrate the importance and value of the Bible, and to show in what various ways its benefits may be displayed when we are not perhaps conscious of the happy effects which it is secretly producing. An honorable Corrie, now Bishop of Madras, was at the time of which I speak, the Chaplain of Allahabad. At that time there was no Hindostanee version of the Scriptures; and it was his custom to translate, on small bits of paper, striking passages into the Hindostanee language, and every morning distribute the papers at his door. 20 years afterwards, he received a communication from a missionary at Allahabad, who informed him that a person in ill health had arrived there, and that he had been to visit him. He had come to see his friends, and to die among them after an absence of more than twenty years. The missionary had visited him there several times, and was surprised at his knowledge of the scripture, and his impression of its great realities, that he put the question, 'How is it my friend, that you are so well informed in the sacred Scriptures?' You have told me you have never seen a missionary in your life, nor any to teach you the way of life and salvation? And what was his answer, my Lord? He put his hand behind his pillow, and drew out a bundle of well worn and tattered bits of paper; and he said, 'From these bits of paper which a Sahib distributed at my door, whom I have never seen since, have I learned all. These papers, which I received twenty years ago, and have read every day till they are tumbled and spoiled, are passages from the Bible, translated into the Hindostanee language, from them I have derived all the information of eternal realities which I now possess. This is the source of my information. Thence I have derived my knowledge.'"

MARKS OF A GOOD SABBATH SCHOOL TEACHER.

He is sure to be in his place before the opening of the school, in all weathers—whether it rain or shine, whether it be cold or hot. As he is never late himself, he can recommend to his scholars, both by precept and example, the virtue of punctuality. He keeps his place during the whole time of school, and never engages in any conversation with his class or others, but such as are connected with his duties as a teacher. He is also acquainted with the lesson, and is ready to answer any question that may be proposed by the smartest scholar in his class. He will not allow himself the mortification of knowing less than those whom he has undertaken to teach, and does not think his knowledge a burden, but heard them recite their lessons. He gives much good advice, points out the temptations they will have to meet with, and endeavors to guard them against them. He is kind, affectionate and cheerful, and has acquired a perfect control over the

hearts of his scholars. They cannot fail to love him, and there is but little doubt of his being instrumental in their conversion. Such are some of the traits of a good teacher; when any of them are wanting, the effect will be evident in the minds and manners of the scholars.—Phil. Rep.

THE PRESS AMONG THE NESTORIANS, PERSIA.

Orooniah, March 29, 1841.

The Rev. Justin Perkins gives the following notice of the arrival of the mission press, in a letter to the American Tract Society.

"Until last autumn, we continued copying small Scripture Tracts and school cards with the pen, as in previous years, at the expense of your Society; and though this operation was necessarily slow, the matter thus obtained we have found of inestimable value, as used in our schools and circulated among the people.

"In November last, our printer and press arrived, to the great joy of ourselves and the Nestorians. At that time we dismissed our copyists, or rather directed their efforts to the operation of the press. The Nestorian clergy had long wished us to make our press in printing an edition of the Psalms, in the ancient Syriac, adapted to their church service, and as they had waited so long and patiently for the press, as well as the desirableness of the work, we felt constrained to comply with their request. We are printing this edition of the Psalms with marginal references, with which the Nestorians are exceedingly pleased, possessing as they do nothing in the form of a concordance, or references in their languages; and this aid to the study of this part of the Scriptures cannot fail to contribute much to increase their interest in the sacred volume.

"About three weeks ago we interrupted the printing of the Psalms, for the sake of preparing a Tract, Instructions from the word of God, in the modern Syriac, the spoken language of the Nestorians; and this last part of the study of this part of the Scriptures cannot fail to contribute much to increase their interest in the sacred volume.

"I hardly need say that our press opens a bright era on the prospects of the Nestorians. Through its instrumentality, the word of God, we cannot doubt, will ultimately, at least, be read speedily, 'have free course and be glorified' among this people, 'even as it is with you.'"

"You will rejoice to hear that we have increasing encouragement in our work among the Nestorians. All of our number who can speak the native language, preach every Sabbath in their churches twice a week, and in some of the different places, to large and deeply attentive congregations. The Lord is evidently moving on the minds of this people; and we trust that he has rich spiritual blessings in store for them. The ecclesiastics in this province fully sustain us in all our missionary operations.

"I should not omit to say that we are multiplying our schools to the utmost extent of our means, in all of which the Scripture cards, furnished by your funds, are used with excellent effect.

"The kind interest which you have so long manifested in our mission, and in our work, is much cheering to our hearts."

CLAIMS OF THE PRESS IN CEYLON.

Mr. E. S. Minor writes, Maney, March 20, 1841:

"Your very welcome letter is received, and it affords much pleasure to learn that your Committee are satisfied with the statement of our accounts, and also that they so fully appreciate the statements that were made in exposition of our wants. We feel greatly encouraged by these circumstances to go on our way rejoicing. The expected grants for our mission will be most timely, as we were on the eve of stopping our Tract operations for want of funds. We are now being prosecuted, though not to the extent which we could wish, as, after the \$5000 which you propose to give us shall have been paid, there will be only \$1000 available for printing, the rest being due to balance, as by the account given in my last. I think, however, that we shall go on in a limited extent in an enterprise of great importance to your Committee for next year, which we trust, with the Divine blessing on our efforts, will be enabled to make to the amount of \$2,500, or \$3,000."

REVIVAL OF RELIGION IN S. SCHOOLS.

From a late number of the Christian Secretary, we gather the following intelligence respecting the schools connected with the Hartford (Conn.) Baptist Association. Twelve, out of twenty-two churches, report respecting their schools, and these twelve it appears that ten have enjoyed the reviving influence of God's special grace, in awakening and converting sinners, and have received interesting accessions to their number from the members of their Bible classes and Sabbath schools. The twelve schools embrace 168 teachers; 142 scholars; and they have 2483 volumes in libraries.

"From the reports, it not only appears that many of the scholars have been subjects of renewing grace, but that among some of the Sabbath-schools were first discovered the symptoms of a revival among those churches that have been favored with revivals. It is also stated that the most clear views of the Gospel and the work of grace in the soul was discovered in the experience of Sabbath scholars. One church writes that of 19 baptized, 18 were from the Sabbath school. Another reports 64 baptized from their Sabbath school and Bible class; and from the different reports it appears that 107 have been hopelessly converted and baptized from the Sabbath schools of the Association during the past year, and we are so glad that not even all have been reported, for some of the churches who have Sunday schools, and have enjoyed revivals, have made no report on this point. Among these is the 2d church, Hartford, where it is probable that many of this class have been born again and added to the church in the blessed work enjoyed by them. In view of the rich blessings that God has poured upon our schools, we are constrained to say, 'What hath God wrought?' We would most affectionately entreat our brethren who have no Sabbath school, immediately to organize one, and enlist soul and body in this delightful garden of benevolent effort, from which God gives us to gather some of the choicest fruits. And what is the answer, my Lord? He put his hand behind his pillow, and drew out a bundle of well worn and tattered bits of paper; and he said, 'From these bits of paper which a Sahib distributed at my door, whom I have never seen since, have I learned all. These papers, which I received twenty years ago, and have read every day till they are tumbled and spoiled, are passages from the Bible, translated into the Hindostanee language, from them I have derived all the information of eternal realities which I now possess. This is the source of my information. Thence I have derived my knowledge.'"

Respecting the fruits of a late revival in Ridgebury, (Conn.) it is said:

"The converts are mostly young. Rather more than half of them are males. A majority of them it is believed, were connected with the Sabbath school. One class, of about a dozen young ladies, were all hopelessly converted. This class is taught by a married female, and some of these young ladies trace their first impressions to the faithful remarks of their teacher. Another interesting fact is, that they embrace almost the whole choir of singers. They used to sing for amusement, but they now sing to serve and glorify God—they now seem to 'sing with the spirit, and with the understanding also, making melody in their hearts unto God.' Another fact is, that in one family, both parents and five of their children are among the professed converts."

REVIVAL IN GEORGIA.

Extract of a Letter to the Editor of the Charleston Observer, dated "Newman, (Ga.) Nov. 4, 1841.

A meeting commenced in the Baptist Church of this place, under the pastoral care of the Rev. James Davis, on Friday before the fourth Sabbath in August. During the first two days of the meeting there was nothing apparently very explicit, except that perhaps a few Christians felt a little more sensibly than usual for the surrounding desolations of Zion. On Sabbath there were some indications of the presence of God's Spirit; a few persons were found apparently awakened with a sense of their lost condition. It was determined to protect the meeting and call in more ministerial aid; which was done accordingly. And during the progress of the first week the Ministers and Christians of the three denominations fell in together to labor and pray as in one common cause. The congregations increased daily, and the number awakened increased in a greater proportion. Many who came to look and wonder, were soon brought under the sacred influence, and constrained to cry for mercy.

The meeting continued with intense solemnity and interest for a little more than three weeks, including four Sabbaths. Between sixty and seventy persons were enabled to entertain evidences of a change of heart, besides a number of colored persons. This gracious outpouring of the Spirit was not confined exclusively to any age, nor sex, nor station. From the youth of fourteen up to the man of forty-five, every age and condition were made happy subjects. Many pious wives gained their husbands—many pious parents their sons and daughters. Some Universalists and Infidels who stood long as veterans in the enemy's camp, have changed banners, and have enlisted in a holy warfare against sin under the Great Captain of our Salvation. God has wrought for us in our little Zion! We had, previous to the recent revival, what might be called a decidedly religious community. Very few families which did not in part or wholly belong as Christians, or other of the Churches; but the Saviour's wondrous grace has now increased the number of the pious in our midst until comparatively few individuals are left. As respects the means which seemed to be sanctified during this season of God's merciful visitation, they were prayer, exhortation, and the declaration of the plain, pungent truths of the Gospel. Not often have we heard Baptist, Methodist, and Presbyterian Ministers deliver the words of eternal life so nearly together on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Since the meeting twenty have united with the Presbyterian Church of this place, four of whom had been members before, but had been long absent from their several communions. Four united with the Baptist Church, and twenty-four with the Methodist Church. Truly we have cause of unspeakable gratitude to the Great Head of the Church for what he has done for our Churches in this part of Zion.

Your brother in the Gospel, J. Y. ALEXANDER.

BOSTON RECORDER.

FRIDAY, NOV. 26, 1841.

RECENT LITERARY INTELLIGENCE.

The following was the number of students at some of the German Universities in the summer of 1841. Those who are not included in the three columns of theological, law and medical students, belong to the philosophical class.

University.	Theol.	Law.	Med.	Total.
Berlin,	359	463	381	1561
Bonn,	175	217	52	609
Breslau,	214	103	106	622
Frankfurt,	104	82	99	285
Göttingen,	165	233	220	718
Halle,	125	99	119	705
Heidelberg,	411	148	64	624
Sena,	102	102	12	216
Leipzig,	234	104	104	442
Munich,	67	92	41	200
Münster,	170	373	143	1286
Tübingen,	83	60	141	424

The corps of instruction at Berlin, consists of 13 theological teachers, 18 law, 38 medical and 74 philosophical; total 142. At Halle, there are in the theological faculty 11, in the legal 9, in the medical 9; in the philosophical 34; total 63.

The present king of Prussia is an eminent patron of literature and science. His zealous exertions in this behalf are highly appreciated by literary men. The king's birthday has been lately celebrated with much ceremony, by the Academy of Sciences at Berlin. Augustus Boeckh, the distinguished philologist, pronounced an oration which warmly eulogized the monarch. Happily his regard for the interests of morality and religion is no less earnest than it is for those of learning. An interesting proof of this is his efforts to protect the Protestant sect in Syria.

A new grammar of the Greek language has lately been published, by Prof. Crosby of Dartmouth College. The volume is designed to contain the elements of General Grammar, the Rules of Greek Grammar, so far as they apply to the Attic and Common Dialects, and a series of tables illustrative of Greek inflections. It is termed a practical grammar, because it is not the author's aim to discuss dry points of criticism, but to show in the plainest manner, the forms and constructions which occur in the Greek classic writers. The parts containing the Syntax, is not yet published. The work is first executed by Folsom, Wells and Thurston, of Cambridge. Crocker & Brewster of this city are the publishers. Our classical schools have now the choice between the grammars of Goodrich, Fisk, Kendrick, Sophocles and Crosby. The large grammar of Buttman, is far advanced student. Two editions have been sold. The Grammar of Dr. Bulliun, which is used somewhat in the Middle States, we have never seen.

Two editions of Montague's complete edition of the works of Lord Bacon are publishing simultaneously in this country; one in two large volumes octavo, in Philadelphia, and the other in numbers, in New York.

Rev. Dr. Turner, Prof. of Bib. Lit. in the N. Y. Prot. Epis. Theol. Sem. has published a volume, entitled "Companion to the Book of Genesis." It is not intended to be a complete Commentary on the book. It is the author's object to illustrate it by a constant reference to the original text, to other portions of Scripture, and to the best sources and aids of interpretation. We have, in the first place, a general introduction, in which the Divine authority of the book is vindicated against recent objections. Then follows an analysis of the book. The last part of the volume is taken up with critical notes on some of the more difficult texts. The views of Dr. Paley, in relation to the origin and nature of the Sabbath, are considered at large, and conclusively answered. The volume, though intended mainly for those who are able to read the original text, may yet be consulted with advantage by the intelligent English reader or Sabbath school teacher.

THE ROMANISTS IN NEW ZEALAND.

An English missionary in New Zealand writes, that the Roman Catholic bishop is liberal in his gifts to the natives; some of them are handsome superfine cloaks, with scarlet collars for principal chiefs, and a profusion of Popish baubles. Some of the more shrewd natives observe, "If what he has come to tell us be true, and for our special benefit to believe, why bring us with cloaks, baubles

and tobacco?" Others again say, "Well, we shall build a house for him, and allow him to remain as long as he gives us property." But the papists contend against mighty odds, when they contend against the word of God, which word is rapidly spreading through the breadth of the land. The New Testament has been translated into the New Zealand language more than two years; and great progress has now been made in various parts of the Old Testament. The British and Foreign Bible Society have recently made a noble grant of 10,000 New Testaments in the New Zealand language. The natives have learned to use this sword of the Spirit with considerable adroitness. At a late baptism at Waimate, 20 of the natives who renounced Popery, were received into the church. Among the reasons assigned for abandoning popery, one was, that the religion too much resembled their own, and they had not the word of God given them. The Romish bishop one day met with one of the natives; and, speaking about the Protestant missionaries, he said, "They have houses, and wives, and children; all their love is for them; but we have none, therefore all ours is for you." The native asked, "Is it wicked, then, for a missionary to have a wife and children?" He said, "I am an apostle and bishop of Christ, and I tell you it is." The native answered, "St. Paul was also an apostle; and he said, 'a bishop ought to be the husband of one wife.'" The papist said no more.

Another native said, "You call our missionaries adulterers, because they are married, and are living with their wives, but if you call them adulterers, you must call Peter an adulterer; for it says here, in my Testament, that 'Peter's wife's mother was sick of a fever.'"

THE TEARS OF GOOD MEN.

They weep through the same causes which call forth our men's tears. But from reasons peculiar to them, they often weep. They weep in godly sorrow over sin. They have not yet wholly escaped its power. The smitten foe so far recovers an easy way as to give them some wounds. Here are their most bitter sorrows. How many tears trickled down the cheek of the fallen David and the fallen Peter. Count up the tears that flow, through the saint's sorrow for sin, and they are more than those over the various forms of worldly adversity.

But the saint sometimes sheds the tears of joy. He gets so near to God and has such an experience of his goodness, that the heart is melted. As from the smitten rock, the waters flow, so the overflowing gladness of the soul constrains the tears of joy.

The righteous shed too, the tears of pity. Their sensibilities are powerfully awakened by the spiritual woes and perils of their fellow men. They cannot see the insanity of sin, the madness with which men are making a dreadful wreck of all their hopes of heaven, without tears. If temporal woes of men move their heart with compassion and cause the sympathizing tear, much more should the woes inflicted and threatened by sin.

The dishonor of God, causes the tears of good men. "Rivers of water run down mine eyes, because they keep not thy law." As the grieving child is tenderly affected by the indignities done a beloved parent, so it is with the child of God. God's glory is dear to good men. It is identified with their own happiness. The blow falls on them, that is struck at the honor of their Lord.

The tears of good men will not always fall. This is the only world where they will weep. The sorrows of the flesh and of the Spirit, as one after another, they have come, have not left the cheek dry. Nor do good men expect to go on to the grave without any more weeping. Yet is it a blessed truth, every tear makes the number less. They may sprinkle them all along the thorny road of their earthly pilgrimage, but that journey will soon be finished. Then farewell to tears! God shall wipe away all tears. He had permitted the causes of them to exist. It was best that the good man should go weeping to glory. But the end is answered as probation closes. All the causes of tears are removed by Omnipotent Love.

The tears of good men are precious before God. He saw the tears of the humble Hezekiah, and those of the penitent and weeping David, and Jeremiah as he wept over guilty Israel, and those of the devoted Paul, as the spiritual miseries of men opened the fountains of grief. These tears were precious to God's sight. So are those that persecution now wrings from the saints; and those of the pious parent over the unconverted child; and those of an affectionate friend over the danger of a fellow traveller to eternity. These tears are all seen. Not one of them falls in vain. If time does not show that God values them, eternity will not fail to do so.

There is eloquence in good men's tears. What a reproach they are, sinners, to your hardness of heart! Should sin make them weep, and the far higher power of it in you, cause you no emotion. Can you see those penitential tears unmoved?

But the tears of Christian compassion have been shed over you. Living saints, and some that are in their graves, have wept over your guilt and danger. Could you misunderstand those tears? Had they not intelligible language? Was there not a voice in them, clear, loud, and suited to pierce the heart? Such tears are arrows—sharp and piercing appeals. They may be resisted; but it is only stern and deep depravity that can do it. A good man's tears, as once confessed his sin to the man who had maliciously and outrageously provoked him, proved terrible eloquence. It broke the hard heart, and forbade all peace till it was found at the foot of the cross. So the tears of the pious over their sins, should open the fountain of your grief over the deeper stains of your own.

UNIVERSALISM.

We have not been in the way, of late, of becoming particularly acquainted with the present state of this system. But we have before us a Volume that gives us much light on this subject, and pure light it is, because it emanates directly from the luminaries of that system themselves. There is no distorting medium through which the rays pass, so that the sad picture cannot be laid to the perversion and enmity of opponents. It is well when we can get the testimony of the ardent supporters of delusions to the practical workings of them. They have no temptation to make the case worse than it is; hence we give full credit to the statements which follow respecting the present state of Universalism. We find the quotation from Universalist writers in a very valuable little work, entitled "Universalism as it is," by Rev. E. F. Hatfield of New-York.

The following graphic sketch is from Rev. Mr. Whittemore. "When he [the Universalist preacher] goes to conduct the services of public worship, he sees about half as many people as there are pews, scattered over the house; some below and some in the gallery; no singers, so that the joyful part perform must be omitted. He begins with a prayer, but there is no feeling; he knows not what to say; he labors through it, and it

seems to every one a long, dull and unsuitable one. He announces his text and endeavors to preach, but it is lifeless reading after all. His congregation have fixed themselves in a situation to suffer the least torture; if in summer, they sleep and nod; if in winter, they bury themselves in their cloaks and go into a torpid state."

The same writer eloquently describes the miserable manner in which many of their preachers are supported. "What sad tales some of our poor itinerants could tell, who have traversed hill and dale with the gospel message on their tongues, for which they have had the privilege of obtaining about half enough to meet their expenses. I have heard some of their narratives, and I always feel when I listen to them, as though they had not only entered the kingdom with much tribulation, but had found a good share of it within." And we will say when we hear such a fact, that such preachers, at even such a price, got all they earned.

Mr. Balfour, high authority among Universalists, says, "Few men of talents, unless mere loiterers, will seriously engage in the work of the ministry, until they see more love and zeal among Universalists to provide for them and their families. They [the preachers of some societies] drag out for a year or two, a miserable existence as preachers in a place, and leave it probably in debt, hoping to find some other place, where Universalists have more common sense, if not more Christianity among them."

The writer gives a sad account of the manner in which Universalist authors are required for their labors. "Few," says he, "have published more books of this kind than myself. But so far from my publications being a profit to me, they have been a bill of expense and much perplexity, in addition to all my labor in writing them; so much so, that I have been tempted to curse the day I ever published a book. Many Universalists have got my books, and either from want of honesty, or carelessness, have forgotten to pay for them. Who will be such a fool as I have been, to publish books on Universal Salvation, if this is the way their labors are to be rewarded? I AM HEARTY SICK OF IT; and to be told my books have contributed much to the rapid spread of Universalism, has no tendency to remove this kind of sickness." It is a well known fact that other sects seldom buy or sell Universalist books, therefore the above rebukes fall upon the heads of Universalists.

Their periodicals are in a sorrowful condition as the same writer testifies. "Very few of these have been a source of much profit to their proprietors; many of them have been a dead loss, and are abandoned; and some of them are struggling for life, uncertain but death will be the issue."

A distinguished Universalist of Philadelphia says that in one of their societies, "those they deemed their right-hand men, have deserted from their ranks, or abandoned their posts in the citadel of truth, for the barbarous habit of spending their Sundays in rambling for recreation, or in lounging and loitering for ease. Some attend once in four weeks, some once in twelve, some once or twice a year, and some come more frequently but never visit us. Not more than one half of the nominal Universalists of this city, who are abundantly able to pay for one of our best weeklies, take one of them." The writer thinks it cannot be for want of time to read them, "especially where people read the Bible so little as Universalists, generally do, who take none of our papers."

We think that Universalists as a body will not feel very much obliged to their high-priests for dropping the veil at this rate, and suffering the world to look behind it. But we give them our thanks most heartily. They have done a good service in showing the rottenness of the system. And, as these developments were squeezed out by the pressure of necessity, we are curious to know what would be disclosed were there no such pressure—would some dignity among them to hold nothing back, but give us the whole truth. Our readers will be instructed by the above quotations.

Mr. Hatfield has done a good service by presenting the world with "Universalism as it is," and those of our readers who wish to see things as they are, will do well to own that book.

BARNSTABLE COUNTY EDUCATION CONVENTION.

For some years past there has been held in this county an Annual Convention of School Teachers and others friendly to the cause of education. On these occasions lectures on the various subjects connected with education have been delivered by gentlemen, appointed for the purpose, which have been followed by discussions upon the subjects introduced by the lectures, on such other topics as the members may have chosen to introduce.

The Convention was held the present year in Sandwich. There were but few present from the neighboring towns. A cold and searching North-Wester had something to do probably with their detention. While moreover, it must be admitted, that the inhabitants of Cape Cod are not generally very deeply interested in the subject of education. The instruction that most of them have received has been in that turbulent school house, in a neighboring ocean, and while they have made a noble proficiency in all maritime knowledge, we are sorry they are not more forward in entering into the cause of general education.

The Convention was, however, well attended by the gentlemen and ladies of that handsome and flourishing village where it was held. The business of the convention was introduced by a lecture by Mr. Capen, of the Sandwich Academy. He showed what were the principal objects of Education, and some of the best means of obtaining them. There should have been more care and pains in the preparation of his lecture, which would have resulted in greater compactness of thought and consequently would have been more effective. It was creditable to the speaker's zeal and enterprise in the cause of education.

The afternoon exercises were commenced by a lecture, by Mr. Crowell (of the Wing School in Sandwich) to a large assemblage of scholars from the different schools in the village. This address was full of valuable suggestions to the scholars, delivered in a manner suited to awaken and keep up their attention. Mr. Wing of Sandwich, Principal of the boys school at Spring Hill, followed in a lecture on the Discipline of schools. This was a well written performance and abounded in judicious suggestions respecting the government of the young.

After a short recess a lecture was delivered by Rev. H. Hooker of Falmouth, on the Influence of correct moral feelings, on the cultivation of the intellect. The speaker maintained that moral rectitude of the heart promoted intellectual vivacity and animation; kept the mind in its right balance, which various passions destroyed, secured the divine blessing on mental efforts; secured the stimulus of an approving conscience; led the mind to delight in reflecting on those noble themes of revelation which expand and invigorate the mind, &c., and hence inferred that every system of education

which does not include the discipline of the moral feelings is essentially defective.

A question suggested by this subject, addressed to the Hon. Mr. Mann, Secretary of the Mass. Board of Education, who was present, brought out some very valuable remarks by that gentleman. He said he believed there was no school in the state where the Scriptures were not used, either as a regular reading book, or as a book of devotion. He maintained, with great earnestness and eloquence, the importance of enforcing correct moral habits upon children and youth, and the correction of their evil passions; that in case of any particular species of vice or immorality in the school, it were worth the while to spend the whole day or several days in laying the axe at the root of the evil. He regarded the right training of conscience and the due enforcement of moral obligation, as of the highest importance, and that the other parts of education were comparatively thrown away without this. The sentiments expressed by the Secretary on this subject were honorable to him and very satisfactory to numbers present who were not before aware that views so discriminating and decided were entertained in that quarter.

The evening Session was introduced by a lecture from Mr. Crowell, above named. This was a well written exhibition of the cares, responsibilities and duties of school teachers, &c.

A discussion followed in reference to the best manner of interesting the young in their studies. Many valuable suggestions were made by different gentlemen. Interesting facts were stated relating to the use of various apparatus for drawing and illustrating the studies of children, by their own use of materials for this purpose. The disposition of children to amuse themselves in this way is well known, and advantage can be taken of it in giving valuable instruction with this species of recreation.

We regret being compelled to leave the Convention before its close; but came away deeply impressed with the importance of having annual meetings for such a purpose. The valuable experience of teachers and others is there brought to light, and added to the common stock of knowledge; while animated discussion by individuals of different occupations in life, develops, and often powerfully impresses great and important principles. Especially ought ministers of the Gospel, where it is practicable, to attend. They generally have more or less to do with education, in one form or another, and are able therefore to aid essentially in carrying on such conventions; while their connection with the moral and religious welfare of the young, demands that they participate in these deliberations which have so important a bearing upon it. Ministers of the Gospel have always taken a deep interest in the great cause of education, and their influence has been of the happiest character in advancing and rightly directing it. And now that so much is done in this cause, and so much likely to be done that has not the utmost promise of wisdom, it becomes them to stand by the cause, and exert all their influence to secure that the wisdom of men should be mingled with, and directed by that which is from above.

DR. CAREY'S HAND-BILL.

This distinguished ornament of the Missionary cause, seemed fitted by nature, to be the pioneer of the Gospel in India. His burning love and zeal for the good of the perishing heathen, set on fire the pious minds it came in contact with around him, and he was himself the man whom that love and zeal designated to go to India. Unconquerable perseverance, was a distinguished feature of his character. And another was the power of turning every thing to good account in the prosecution of his work.

But to the Hand-bill. He landed in India in 1793. Such was his poverty when he arrived, that he was obliged to gain a living by his personal labor; and for this purpose, he offered his services by a hand-bill to the public, to make and repair shoes. Having been a journeyman shoemaker, he now availed himself of his trade to gain a support. From this humble condition, he rose to the distinguished honor of having occupied the chair of three Professorships of Oriental languages, and of having translated and superintended the publication of the Gospel in forty different tongues in the Eastern world.

It is an interesting fact, that when in the height of his honors as the most distinguished linguist and Oriental scholar in that part of the world, he took pleasure in mending the original hand-bill against the wall of his study, and exulting on that grace of God that had raised him from so humble circumstances to the station he then occupied.

COMMON SCHOOLS IN CANADA.—The Canadian Legislature, at its last session, passed an Act creating a Common School fund of £50,000, for the establishment and maintenance of Common Schools throughout the Province—the fund to be derived from the sale of school lands and Government Grants. A Superintendent of Education is appointed, with a salary not exceeding £750 per annum, whose duties are various and comprehensive. The Townships and Parishes are

